SOME NEW BOOKS.

Symonds's Studies of the Greek Poets.

To a large and steadily increasing extent the study of the classic literatures which, twenty years ago, well nigh monopolized attention In English and American universities, is being displaced by the peremptory claims of the physical sciences. The humanizing influence of the Greek and Roman masterpieces supplied the opponents of the change with their strongest argument, but this has been met, and in some measure neutralized, by the production of translations of remarkable accuracy and elegance. Not only the substantial purport, but the characteristic literary charm, are transmitted with surprising fidelity in the new English versions, for example, of Plato, of Lucretius, and of Virgil. Indeed, there is scarcely an author of the first rank in the Hellenic or Latin literatures who is not now represented, if no adequately, at least not discreditably, in an English dress. What has thus been accomplished for the great names of Greece it remained to do for those minor, and often anonymous writers, whose productions are preserved in the Anthology, and who cannot be overlooked in an exhaustive survey of the development of the Greek mind. The historical interest which attaches to this relatively neglected department of Greek literature is clearly recognized by Mr JOHN ADDINGTON SYMONDS, whose Studies of the Greek Poets has lately been reprinted by the Harpers. This work is an attempt to presen the cultivated but not specially learned reader with a conspectus of Greek poetry, in which condensed description and commentary are supplemented with careful and often original branslations of particular passages. In almost printed on the same page, so that the classical scholar may easily verify and appraise the English version. So far as we know this honast and satisfying method has nowhere else en applied on such a comprehensive scale and the English student who desires to acquire some notion of those lyric, didactic, and dramatia poets, who have come down to us only in fragments, will thank us for referring him to Mr. Symonds's pages. It is not, however, these portions of his book, or the chapters in which he discusses the master names of Helias, to which we would at this time direct attention We prefer to dwell on the specially novel feature of these volumes-viz., the space devoted to the so-called Anthology, that collection of theusands of short poems gleaned from a multitude of authors, and coextensive, in point of time, with the whole current of Greek history, from the splendid epoch of the Persian war to the decadence of Christianized Byzantium.

citation that the slight effusions of these minor poets are often nearer to our hearts than the massive and severe performances of the noble Greek literature. These random verses introduce us to the actual life of a bygone civilization, stripped of its political or religious acci-dents, and undisguised by conventional, artistic formulas, and they prove to us that the Greeks of Athens, of Alexandria, or of Byzantium thought and felt very much as we feel Not the frescoes on the walls of Pompeli have more power to reconstruct the past, and summon, as in dreams, the voices and the forms of long-since-buried men. Many intervals, too, in the life of the nation, which are represented by no other portion of its literature-the ending, for example, of the first century before Christreceive illustration in these succinct and occa sional poems. In the Anthology also is found the most conclusive proof of the cosmopolitan nature of the later Greek culture, of the civilizing work performed by that greater Helias. survived conquest and imposed its social, intellectual, and methetic laws upon its conquerors. From every corner of the landlocked sea-from Sidon to Saguntum, from Cyrene to Marseilles, as well as from the isles and mainland of Greece-are recruited the poets whose pithy, fugitive utterances are enshrined in this casket of unpretentious verse.

The archmological value of the epigraphs, for

Mr. Symonds shows us by copious and apt

the most part metrical, inscribed from the earliest times upon temples, statues, tombs, and public monuments of all kinds, was appreciated by Herodotus and Thucydides, and as early as 200 B. C. a general collection was made of al such memorials. Some time afterward this compendium of antiquarian materials was supplemented by a selection of lyric and crotic fragments, but the Anthology, as we possess it, did not come into existence until the sixth century of our era. It was in the age of Justinian that Agathias, a Byzantine Greek, undertook a comprehensive compilation which he called his thus arranged, two subsequent collections were founded in the tenth and fourteenth centuries. the object of the last-named compiler being to expurgate the work from a multitude or las civious impurities, and to supersede, it by what he considered a more edifying text. He succeeded to the height of his desire, for when Europe, in the fifteenth century awoke to the study of Greek letters no other collection but that of the Monk Palnudes was known. One exemplar. ever, of the older and fuller Anthology did exist, and this, it is worth noting, was discovered at Heidelberg by Milton's antagonist Salmatius. It is especially those sections of this work which are entirely removed from the sphere of world-famous history, and which are concerned with the minutest facts of private life in Greece that we find novel and interesting. Here we furn aside from the choric raptures of public art to listen to the household speech, the frank, unconventional whisper of a humble and, it may be, an anonymous Greek poet confiding to us his inmost thoughts and feelings. Over not a few, indeed, of the strongest and sweetest of these epigrams is written the pathetic word "adespoton"-without a master.

Mr. Symonds, and which throw light on the social life of Greece, we read how hunters hung their nets to Pan, and fishermen their gear to Possidon, gardeners their figs and pomegranates to Pinapus, blacksmiths their hammers and tongs to Hephaestus. A poor man offers the produce of his field to Pan; the first fruits of the vine are set aside for Bacchus and his crew of satyrs; Palias obtains the shuttle of a widow, who resolves to quit her life of pensiv care and turn to Aphrodite; the ensuch Alexia offers his cymbals, drums, flutes, knife, and golden curls to Cybele. Scribes offer their pens and ink and pumice stone to Hermes; cooks hang up their pots and pans and spits to the Mercury of the kitchen. One lady has an embroidered dress to dedicate, another offers her mirror to Aphrodite; respectable women erect altars to Eleithnia, and prostitutes abandon their ornaments to Kupris on their marriage. There is even a poem on the picture of a bernia consecrated apparently in some Asclepian shrine; and a travelier erects the brazen image of a frog in thanksgiving for a draught of way

In some of the epigrams translated for us by

A good many of the dedicatory epigrams cited by Mr. Symonds are really epideiktic or rhetorical, that is to say, they are written on imaginary subjects. Others, again—and from these we would cult a few specimens-chronicle historical events, or contain the quintessence of ancient criticism on the poets and great men of Greece. Here, for Instance, is oun Sterling's translation of the couplet by Simonides, inscribed above the mound in the defile of Thermopyle;

The following distich upon "Saon" is also

marked by the perfection of brev.tv: Here imped in hallowed alumber Sain lies; Asieep, not dead—a good man never dea;

And here is an equally terse epitaph upon a

She who was once bothn her flesh a slave. Hate for her flesh sound treedom in the grave In three lines a brother dramatist pays his tribute to the author of the Alcestis:

If it be true that in the grave the dead Have sense, and an included as some men assett, I'd hang myself to see Euripoles. Diogenes offers obvious opportunities for clover writing. The best of his epitaphs is this: Tell me, good dog, whose tomb you grand as well? The Cynick. True, but who that Cynic, let!! Diagraes of fair Simple's race. What! He that hat had went to dwell? Yes: but the sterages may be dwelling place.

Plate can beast of two splendid epitaphs from anonymous hands: Earth in her breast hides Plato's dust: his soul The Gods forever mid their ranks enroll. And this:

Eagle, why searest thou above the temb? To what subline and starry-paven home Plantest thins?

I am the inner of swift Plato's spirit Ascending theyen; Athens does inherit his corpse below.

After these culogies in miniature we may quote an epitaph on the inutility of epitaphs:

My name, my country—what are they to theef what weether hase or proud my pedigree? Ferbans I far surpassed all other men; Prehaps I far surpassed all other men; Prehaps I fell below them all; what then? Suffice it, stranger, that then see state bond, Thou know at its use; it hides—no matter whom,

Among the crotic verses which compose arge portion of the Anthology, Mr. Symonds has extracted a number untainted with corruption. Thus even Philodemus, most of whose epigrams belong to the class of literature which finds its pictorial illustration in the secret cabinet of the Neapolitan Museum, occasionally strikes a true note of poetry, as in the following invocation to the moon:

Shine forth, night-wandering, heroed and vigitant queen; Through the shy lattice shoot thy silver sheen; Hume Callistion; for a Goldess may Gase on a pair of lovers while they play. Then civiest her and me I knew, fair moon, For thou didst once burn for Endymion.

Even the deep-browed Plato contributes two epigrams to the erotic cycle, of which the first is thus translated:

Caring at stars, my star ? I would that I were the welkly Starry with indute eyes, gazing forever at thes. The second has been reproduced by Shelley: Rissing Helena, together
With my kies, my sent healds it
Came to my line, and there I kept it—
For the poor thing had wandered thither
To fellow where the kiss should guide it.
Oh criss I to intercept it!

None of these amatory strophes are more ten ler than two stanzas inspired by the friendship experienced by man for man. We refer to the epitaph on Heracicitus, a Carian lyric poet, whose songs are compared to deathless night ingales. The lines have been exquisitely trans-

They told me, deracleitus, they told me you were dead; They brought me bitter news to hear and bitter tears is wept as I remembered how often you and I Had tired the sun with talking and sent him down the

lated by the author of " Ionica:"

And now that thou art lying, my dear old Oarian guest, A handful of gray asles, long, long age as rest. Still are thy pleasant voices, thy mightingales, awake, For death he taketh all away, but them he cannot take.

Another noble tribute to friendship is Plato's epitaph upon Aster—the version is Shelley's:

Thou wert the morning star among the living, Ere thy fair light had fled; Now, having died, thou art as Hesper giving New spieudor to the dead. Another beautiful example of the sepulchral

epigram is thus reproduced by Mr. Symonds in a free paraphrase:

Of our great love, Parthenophil,
This little stone abideth still
Sole sign and token;
I seek thee yet, and yet shall seek,
Though fains unioe eyes, my spirit weak
With prayers onspokes.
Meanwhite, best frend of fremis, do thou,
If this the cruel faics allow,
By death's dark river,
Among those shadowy people drink
No drop for me on Lethe's brink;
Porget me never.

We add one more citation from Mr. Symonds's collection, because the Greek poet strikes the same thought suggested in the words which Mr. Longfellow ascribes to Sir Humphrey Gilbert 'Heaven is as near by water as by land.'

Straight is the way to Acheron Whether the spirit's race is run From Athens of from Merce: Weep not far off from home to de. The wind doth blow in every sky That wafts us to that describ sea.

Mr. Symonds has presented the English reader rith translations of upward of a hundred epi grams in his survey of the Anthology. But of me it is impossible to deal in a single chapter with a flower garden of little poems co taining more than 4,000 blossoms. There are many other points of view from which these tiny gems of poesy might have been discussed. such as their intimate asthetic relation to the engraved stones and minor bas-reliefs. The latter masterpieces in miniature bear exactly the same relation to Greek sculpture as do these epigrams to the more ample and august

forms of Heilenic poetry. Most of the poems contained in the Anthology would be technically classed as epigrams in Greek works on rhetoric. But we need not remind the reader of what Lessing demonstrated a century ago, viz., that the Greeks did not employ the word in our modern sense. Our no-

tion is defined in the well-known couplet : Three things must eperams, like bees, have all: A sting, and honey, and a body small.

In the original Helienic application an epigram was merely something suitable for engrav-ing on a monument of some kind and intended for that purpose. That meaning was never quite lost sight of in any of the derivative uses. an epigram being always such a composition as was at least conceivably adapted to inscription. It was natural enough that brevity should come to be accounted an essential constituent of the performance, as we find set forth in a Greek definition:

Two lines complete the epigram-or three: Write inore-you nim at epic poetry.

The modern notion of the epigram, as Lessig pointed out, is derived from a study of Marial, whose best verses were satirical, and therefore of necessity stinging. M. W. H.

Dreams and Delusions Traced to a Physical Origin.

Under the tite of Pathology of Mind the Appletons have lately published a new and greatly enlarged edition of the second part of the "Physiology and Pathology of Mind," by Dr. HENRY MAUDSLEY, first given to the world some thirteen years ago. The whole work has been recast, and includes much new and interesting material relating to the phenomena of dreams, hypnotism, somnambulism, ecstasy, epilepsy, and like abnormal mental states. An discussion of these topics by a painstaking and competent observer would be certain to com mand general attention, and Dr. Maudsley's investigations will be found to throw light on

many obscure historical and social problems. It has been a disputed question whether sleep s ever quite dreamless, and opposite answers to it have been propounded. Some writers, infeeted probably in some degree by the Cartesian dogma, that the mind never can be entirely inactive, contend that when we declare we have not dreamed, the truth is that we have dreamed. but have forgotten it. The difficulty of conceiving a temporary nullity of mental function s dismissed by Dr. Maudsley as a lingering prejudice from the metaphysical notion of mind as an exalted spiritual entity, whose essence had nothing in common with the low material peressities of the body. He believes the weight of evidence to be really on the side of the opin on that the soundest sleep is wholly dreamless. It will scarcely be gainsaid that when we make the matter one of observation, we perceive during sleep all shades of gradation between the most vivid and active dreaming at the one end and the very faintest show of evanescent activity at the other end of the scale. In certain cases of suspended animation which seem analogous to the state of things existing in deep sleep, we cannot well avoid the conclusion that the subject had passed the imperceptible line between th least flutter of activity and a complete nullity of function. Such was the case cited by Dr. Hoy in an American medical journal of a youth aged 19 who was rendered insensible through a kick on the head by a mare named Dolly. As soon as the depressed bone was removed he eried, "Whoa, Dolly!" with great energy, and then stared about him in amazement, wondering what had happened to him. Three hours had passed since the accident. He was not conscious the mare had kicked; the last thing which he remembered was that she wheeled round her heels and laid back her ears. Another theory which has been breached with regard to dreaming, is that we only dream just as we are going to sleep, or just as we are com-ing out of it-in the transition state into and out of sleep. This was Coleridge's opinion, and it was one that Dr. James Walker of Harvard College was fond of advocating, but it seems to Dr. Maudsley even less tenable than the other. He considers the semanbulist a positive refutation of it, and this argument is | nature, which are more or less familiar under

tlainly by their actions, or their words, that they are dreaming, and who still go on sleeping. Indeed, the fact that we sometimes catch ourseives in the midst of a dream when we are roused suddenly out of profound slumber,

should suffice to dispose of the question.

It is certain that volition, in its highest sense of control over the mental operations, must needs be abolished in dreaming, seeing that such volition is neither more nor less than the expression of the fullest coordinate activity of the mental functions. For the same reason the consciousness of personal identity, the unity of individual character, is confused, and not soldom seemingly lost. Our author maintains. however, that throughout the vagaries of dreaming there is often at bottom an ob-scure feeling or flickering instinct of identity, ince otherwise we should never be (as we some times are) surprised at ourselves when we seem not ourselves, or when we are doing extraordinary things. The point however on which he lays most stress, is the astonishing constructive capacity often exhibited in dreams while the impelling or regulating function of volition is suspended. In his judgment this phenomenor plainly indicates that the plastic power of mind, its so-called imagination, is the fundamental organic function of the supreme cerebral ntres-something which being displayed when will is in abeyance and consciousness fitful gleam, must evidently lie beneath consciousness and beneath will. He finds the spontaneous and independent energy of these supreme cerebral centres demon strated in a striking way by those singucoherent dreams which everybody has at one time or another, and in which he netimes puts forth as much intellectual power as he ever displays when awake. Many stories have been told, on good authority, o persons who have in their sleep composed poems, solved hard problems in mathematics, discovered the key of a perplexing difficulty. or done like wonderful things. Dr. Maudsley loes not pause to weigh the proof of such assertions; but, while bearing in mind that dream chievements, which seem to us very dever at the time, usually turn out to be nonsense when we awake, he is disposed to concede on deductive grounds, that one who is fitted by natural abilities and training to do good intelectual work when awake, may occasionally chance to do it in sleep, thus getting the good fagood understanding even in his dreams. After all, such instances as those just quoted merely illustrate the spontaneous nature of the process of creative activity, with which consciousness and volition must needs have no more to do as active agents than with the imaginative greations of the inspired poet; for it is only when the products are formed that they rise into clear consciousness, and only when they are known that they can be willed. Another point brought out in connection with this topic is the abnormal energy sometimes evinced in dreams, by what Sir W. Hamilton has cailed the presentative, as distinguished from the plastic, faculty. It has been noted that a dreamer can lay under contribution long unused stores of memory, reproduce the minutest details o events long past, the features of a face long dead. he tones of a voice that is still. This fact, which has its parallel in the experience of delirium and in the momentary flash of recollection which occurs just before the unconsciousness of drowning goes to show not only that there is no such thing as forgetting what we have once attentively observed and made part of our nental stores, but, also, how little conscious ness has to do in the essential parts of the unctions of recollection and imagination. In his discussion of this subject Dr. Maudsley cites a pertinent anecdote from the French sci entist, Maury. In his childhood the latter had visited Trilport, a village on the Marve, where his father had built a bridge. Late in life he dreamed once, we are told, that he was a child playing at Trilport, and that he saw a man clothed in a sort of uniform, whom he asked what was his name. The man replied C and that he was gatekeeper at the bridge, and C- in his ears, which he did not in the least remember ever to have heard. Some time afterward, however, he inquired of an old servant, who had been in his father's service, it she recollected a person named C- and she replied instantly that he was gatekeeper at the

Marve when the bridge was built. Proceeding from general reflections to an in quiry into the causes and conditions which deermine the character of dreams, our author points out that the material of our dream fancies, the elements out of which such new products This was notably attested in a case cited by Darwin of a gentleman who, having been so deaf for thirty years that he could be conversed with only in writing or by the finger alphabet, declared that he never dreamt of persons conversing with him except by the fingers or in writing, and had never had the impression of hearing them speak. Darwip mentions another case, however, where the constituents of the dream should not probably be referred to personal experience, but should rather be classed under the head of reversions in sleep to ances tral modes of thought, feeling, and action. This was the instance of a man who used to make a peculiar movement of the right arm when fast asleep, raising it slowly in front of the face and then letting it drop heavily on the nose, and whose son and granddaughter made exactly the same movements when they were sound asleep. In the case of the descendants, it would seem that nervous sub-strata, stim ulated in sleep, gave out in motor-function what had been embedied in their constitution by ancestral experiences. It is true also, that dreams are largely moulded, if not nositively engendered, by organic or systemic impressions. It is a matter of common observation that the physiological action of the vis ceral or the sexual organs has much to do with the character of dreaming. Excitations of muscular sensibility likewise exert an active influence, and a number of examples are cited to indicate how considerable a part motor hallucinations, combined, as they commonly are, with sensory disturbances, may play in dream phenomena. A not uncommon dream with many persons is that they are in imminent danger of falling from a height, and they awake just as they are making a frantic effort to avert the catastrophe. It has been surmised that this hallucination is owing to the gradual relaxation of the muscles as we go to sleep, and to an ensuing sudder contraction of them, such as we observe to happen when a person's head who is very drowsy sinks gently forward as the muscles relax, and then is pulled suddenly up with a jerk by their automatic contraction. This view is supported by the fact that when Braid roused in the minds of persons whom he had put into the hypnotic sleep ideas associated with certain bodily attitudes, he stimu the mental states through their suitable muscular acts by putting the body into the proper postures. There can be little doubt that what was thus done experimentally in artificial sleep is a common occur rence in natural sleep, and should be taken into secount in prosecuting inquiries into the cau sation of drauming. Concerning the atmospheric conditions, whether of electrical or othe obscure nature, which may modify the tone of the nervous system, and so affect the soundness of sleep and the tendancy to dream, Dr. Maudsley considers an influence of the kind very probable, although we have not yet any t knowledge of it. Systematic observations of dreams, collected in connection with a coresponding series of meteorological data, are entirely wanting. But, remembering the pro found effect produced upon some persons, both in the day and in the night, by that oppressive state of the atmosphere which precedes and accompanies a thunder storm, our author does not hesitate to express a conviction that we do

The most remarkable feature of the present volume is the author's investigation of certain abnormal mental phenomena of a trance-like supplemented in common experience by our | the names of spiritualism, mesmerism, animal

vibrate in unison with more subtle influences

of earth and sky than we have learned to meas-

ure in our philosophy.

these phenomena as sheer impostures, though he of course repudiates any interpretation which involves a blank contradiction of known physical laws. Although the scientific study of these states is as yet far from being exhaustive, it has already shown, in his judgment, that they are entirely consistent with certain other obscure nervous phenomena, and that they must ultimately find a place in a complete and orderly exposition of nervous functions. As regards meamerism, Dr. Maudaley pronounces the conditions of the induction of the abnormal state of consciousness exclusively subjective. viz., a nervous system that is more than usually susceptible and unstable, and secondly the exercise of a fixed and strained attention for a short time. With regard to the first condition, Baron Reichenbach, who was a sincere believer in the action of a special agency which he called odic force, seems to have given conclusive, though involuntary testimony. In his choice of his so-called "sensitive" subjects, the Baron acknowledged that he always selected from among his acquaintances some one troubled with periodical headaches, or accustomed to sleep badly without apparent cause, and to talk in his sleep. Nine out of ten of his "sensitives" he found to be females, or youths of a strongly marked neurotic temperament. As the second condition of the meameric state, it has long been known that fowls and other animals could be thrown into a hypnotic or artificial sleep by a brief fixation of the attention through sight. The experiment is commonly performed by holding hen firmly for a short time with its beak on he ground, a chalk line being drawn straight from the beak, so that its eyes converge upon t. In this familiar instance we perceive that by giving a particular strain of fixed activity to the nervous system its ordinary functions may be suspended, and it may be made insensible so long as the isolated activity continues, to the ssions which ordinarily affect it. What is the intimate change in the nerve element which produces this state of non-conduction between associated nerve centres, this discontinulty of function in spite of continuity of connecting fibres, we know not. For the pres-ent it must suffice to know that a particular form of activity is capable of reaching such a pitch as to suspend, or inhibit, while it lasts, the normal functions of the nervous system, and to know this, furthermore, by instances in which the supposition of a transmission of any peculiar force from the operator to the creature operated upon may be confidently rejected. Indeed, Dr. Maudsley thinks it might almost be set down as a general law that, given two nervo entres of mental function, they cannot be in equally conscious operation at the same time f the one is actively conscious, the other would be sub-conscious, or not conscious at all; and f the one reaches a certain abnormal height of activity, the effect upon the other will be entirely inhibitory-it will be rendered temporarily incapable of action. That in mesmeric or hypnotic sleep the subect should be sensible to the operator's suggestions with whom he is in sympathetic relation, and deaf to the suggestions of a bystander, agrees with the experience that a person who is

freaming will sometimes hear and weave into his dream, and perhaps even answer a ques-tion which happens to be in accord with the tenor of his dreams, or which is put to him by a familiar voice. It agrees also with the fact that in the waking state we habitually abstract consciousness from what we are not thinking about, admitting only such impressions as are in relation with our reflections, and rejecting those which are not. This we do not only voluntarily, but often without knowing what we are doing, much more without specially willing it. It is, at bottom, an unconscious process ike that by which a strong feeling arouses and fosters a whole cluster of sympathetic ideas, while ignoring and excluding the antipathetic er Indifferent. We have only to exaggerate in magination this condition of normal concenration-to suppose it to deepen through different depths of revery until it reaches the proound and morbid degree of hypnotism-and we shall have a partial mental function with susceptibility to related impressions, and at the same time a complete suspension of other men-

The condition which most resembles the mesmerized state is natural somnambulism; indeed, Dr. Maudsley thinks the former might properly be described as an artificial somnambulism. In the case of the somnambulist, the an object, the idea of which is active in his mind. | the impressions which usually affect them, the and shut to those objects which are not in direct | breathing is slow and feeble, and the pulse is are formed, must obviously be derived, for the relation with the images of his dream. This scarcely perceptible. On the other hand, the sary to the immediate business is, in our sleep walker is able to move cleverly and fearlessly over roofs of houses and other dangerous places where he would not venture if broad awake. Seeing only what he requires to see for his purpose, he is not distracted by seeing other things which might dissipate his attention, and his undivided energies are given unreservedly to the accomplishment of what he has to do. Dr. Maudsley suggests another agency which may at least cooperate in the fearless feats of the somnambulist-fearless. but not so safe for him as is popularly supposed—and that is a possibly heightened sensibility of his muscular sense, by virtue of which, like a blind man, he is susceptible to finer impressions, and receives more precise and certain information to guide his movements. There is indeed reason to believe that the acuteness of the other senses also may be increased sometimes in somnambulism, as is undoubtedly the ease in artificial sleep. So much seems to be attested by sober and trustworthy testimony; out, notwithstanding the authority of Sir W. Hamilton, our author does not deem it worth while to discuss at the present day the question whether somnambullets, natural or artificial, ever perceive otherwise than by their natural senses-whether, for example, they ever read, as Reichenbach affirmed, through the pit of the stomach or through the back of the head. Without doubt they sometimes imagine they do, and a concession of such sincerity on their part eads Dr. Maudsley to consider what are the causes that have given rise to the belief in the prophetic and other singular powers of these somnambulists. Passing over tricksters like Cagliostro, he examines at some length the case of those impostors whose self-deception is, in truth, the main factor of their success in deceiving others. In his judgment it has never been sufficiently taken into account that deception is not a constant, but a variable quantity, and that there are manifold gradations between the most deliberate and wilful deceit on the one hand,

and on the other a deception which is unsonscious and innocent. In the majority of instances it is quite as much the competence as the sincerity of an eye or car witness that needs scrutiny. It is of capital moment to reflect, when weighing beliefs, that belief is very much a matter of temperament, and that there are persons prone o believe anything that has passed vividly through their imaginations, solomn asseveration of a fact by them meaning no more than a conviction of a vivid mental experience. Dr Maudsley suggests a physiological explanation of such temperaments, viz.: That the member of the congeries of supreme nerve centres which constitute the cerebral convolutions are in their case, not bound together in compact communion of function, but are apt easily to take on incoordinate action, not, perhaps, of an actually incoherent kind (although that unloubtedly marks a further stage of degeneraion), but of too isolated and independent a charactor. Thus it comes to pass in persons of an scute neurotic type that when a lively conception takes hold of the mind it vibrates there in onsely, and does not feel the controlling and modifying influences of the neighboring mental elements with which it ought to be in physlological concord. So much for the competence of testimony and the value of conviction on the part of certain neurotic subjects; but Dr. Maudsley goes much further, and affirms roundly that to suppose the great majurity of men reason in the true sense of the word is the greatest nonsense in the world. They get their beliefs, as they get their instincts observation of sleeping persons who show magnetism, &c. He is far from resecting all and their habits as a part of their inherited forth the relations between alleged supernatu- were more completely outlined. "From their

constitution, of their education, and of the routine of their lives.

In estimating the real purport of all alleged phenomena, a very large margin for error must obviously be allowed for defective observation. The capacity of accurate and exhaustive observation is gained painfully by training, and many persons are disqualified for it by cerebral deficiencies The neurotic temperament, for instrace, is particularly liable to be the dups of a partial observation for the physiological reason above noted. Just as the string of a harp vibrates to and gives back the note that is in umison with it, so the congenital dupe vibrates to and gives back the note struck by the impostor. He may, as he earnestly asserts, have seen the wondrou thing with his own eyes, but what we require to have noticed are the various cooperating conditions or coefficients which he failed to mark and weigh. It is beyond question, as Voltaire remarked, that magic words and coremonies are quite capable of destroying a whole flock of sheep, provided the words are accompanied by a sufficient quantity of arsenic. The proper answer, Dr. Maudsley thinks, to the person who has seen miracles, is certainly, in nine cases out of ten, a blunt declaration that not the least re liance can be placed upon his observing powers, and a point-blank refusal to discuss his obser vations. Life is too short, he adds, to permit the waste of time which would be required in order to teach the alphabet of observation and

reasoning to each new comer. Dr. Maudsley is disposed to concede that a mesmerized subject, or artificial somnambulist, may sometimes succeed in reading what is in the mind of another person who utters not a word of what he is thinking. This achievement he would ascribe, in the main, to an acute apprehension of slight outward indications of the thought which the person may be entirely unconscious that he is exhibiting. Our author finds proof of this hypothesis in the fact that the experiment fails when it is tried with one who, being incredulous, carefully suppresses the least physiognomical disclosure of what is in his mind, or of set purpose puts on a different expression of features. In our author's opinion there are few persons skilful enough to prevent their thoughts and feelings affecting to some extent their mevements. And here he reminds us how quickly chil-dren and animals learn to read our moods of mind in our faces, and what keen interpretations of the motions of a speaker's lips a deaf and dumb person will attain, so that he can understand the mute stirrings of the lips as well almost as if he heard the spoken words. In view of these facts he accounts it probable that a vivid thought may manifest itself unconsciously in slight movements of the facial muscles which, unperceived by an ordinary observer, do not escape the keen apprehension of the so-called "sensitive." On the same principle Dr. Maudsley would explain the so-called "muscle-reading" which has lately attracted notice. He is not sure, however, that the knowledge may not be gathered, in some of these cases, without the conscious agency of the subject—to wit, by an unconscious imitation of the attitude and expression of the person whose exact muscular contractions are instinctively copied; the result being that by virtue of a wellknown law of correlation, the same ideas and feelings of which the muscular contractions are the proper language are aroused in the subject's mind.

Very striking is Dr. Maudsley's account of the phenomena of ecstacy, or trance-another of the intermediate states which bridge the gap between the most abnormal and the normal states of consciousness, and which are closely allied to the hypnotic conditions already described. This ecstacy is a condition into which the enthusiast of every religion-Buddhist, Brahmin, Christian, Mohammedan-has contrived to throw himself, and it is trul- in the literal sense of the word, a standing out of imself. The physiological symptoms very closely resemble those of hypnotism. After sustained concentration of the attention on the desire to attain to an intimate communion with heavenly things, "the self-absorption being nided, perhaps, by fixing the gaze intently upon some holy figure or upon the aspirant's own navel," the soul is supposed to be detached from the objects of earth, and to enter into direct converse with heaven. The limbs are then motionless, flaccid, or fixed rigidly in the maintenance of some presssumed attitude: general sensibility is blunted or extinavenue of sense is open to the apprehension of | guished, the special senses are insusceptible to eyes are perhaps bright and animated, and the countenance may wear such a look of rapture. author's coinion, the main reason why the the whole fashion of it be so changed, that it seems to be transfigured and to shine with a colestial radiance, Such, in substance, is Edwin Arnold's description of Buddha's trance on the eve of attainment to Nirvana, and in equivalent language St. Theresa portrayed her state of transport as one in which the body loses all the use of its voluntary functions, and every part remains in the same posture without feeling, hearing, or seeing, at least so as to perceive it. That the natives of India and all primitive races are more susceptible to these trance-like states than are Europeans, was lately demonstrated by numerous experiments to perform surgical operations on meamerized persons; for while it was easy to throw the natives into the proper state of insensibility for the operation, the experiment was usually unsuccessful with the European soldier.

In several portions of this volume Dr. Mauds-

ley directs particular attention to the strange

mental phenomena sometimes witnessed in persons suffering from epilepsy. He points out that the suspension of ordinary consciousness may be quite protracted in certain so-called 'masked' epileptic states, and that during its suspension the person—to onlookers appearing as if he were certainly conscious of what he was doing-may go through a train of new and more or less coherent acts, of which, when he comes to his natural self, he may or may not be conscious. Exalted delusions, oftentimes of a religious character, are peculiarly characteristic of epilepsy. An observer of unusual competence. Dr. Howden, has noted how much addicted at certain periods the epileptic lunatio in an asylum is to reading his Bible, and how frequently he evinces some such delusion as that he is actually God, Christ, or some great personage of Scripture, or that he has had revelations from one of these great personages. There seems to be no doubt in the minds of eminent alienists that immediately before an epileptic fit, or during the epileptic trance, before normal consciousness is restored, these patients do sometimes see visions, have startlingly vivid ballueinations, and that the remembrance of what they saw or heard may remain as positive or permanent delusion afterward. This our author deems a fact of much interest in relation to the origin of certain religious creeds the propagators of which, being epileptic, had visions or revelations which they and their disciples held to be supernatural. Anne Lee, for example, the founder of the so-called Shakers, was an oplieptic, and had visions of the Saviour. who, she declared, "became one with her in body and spirit." Swedenborg, who professed to receive manifold holy revelations, and to have habitual intercourse with the inhabitants of heaven and hell, suffered from seizures which physicians pronounce closely if they were not actually, opilepsy, Mohammed was epileptic, and it is not improbable that the rapt beatitude in which he saw the angel Gabriel, and, like Swedenborg, visited heaven, was of that nature. It has been surmised also that the trance which converted Saul the persecutor into Paul the apostic of the Gentiles, was of a similar character. At the present day the Siberian Schamans, or medicine men, who pretend to have dealings with invisible persons, working themselves, like the priests of the ancient Delphie cracle. into a state of frenzy in which they foam at the mouth and are violently convuised, prefer always for pupils and transmitters of their mysteries boys who are subject to epiloptic attacks. Such examples are sufficiently suggestive; but the interesting chapter of human history has yet to be written which shall set

ral experiences and the abnormal functions of the nervous system, and, again, between the divine fury, or so-called inspired enthusiasm of the prophet, and that extraordinary activity of the brain's functions, in which the whole emotional and intellectual energies of an individual are united in some great achievement.

A Life of Frasmus Darwie. A publication which is likely to be eagerly welcomed by the admirers of Charles Darwin is the volume entitled Erasmus Darwin, lately issued by the Appletons. We have here a translation of the essay printed about a year ago in the German scientific journal, Koomos, in which Dr. ERNST KRAUSE showed how largely the grandfather of our contemporary scientis had anticipated the views of Lamarck, and how distinctly he had aimed to establish the physiological basis of mental phenomena. To the English version of this article which excited much attention, is prefixed a blographical sketch of the author of "Zoonomia," by his grandson. This prefatory memoir contains a multitude of interesting details relating to one of the most remarkable men o the last century, whose capacity for the investigation of nature has reappeared with such fruitful results in the person of his descendant. The account of his life and character, now furnished by his grandson, is the fullest access and will be found to comprehend much curious information. For the purpose of this notice however, we propose merely to indicate some of the striking analogies and anticipations pointed out by Dr. Krause in the writings of the eighteenth century biologist.

It would indeed seem that Charles Darwin's theories find their most impressive illustration in his own personal and genealogical his tory. He has succeeded, so to speak, to an intellectual inheritance whose germ may be distinctly traced in the capacities and achieve ments of his grandfather, and he has been impelled, by congenital proclivities, to earry out a programme which his ancestor sketched forth and left behind. Almost every single work of the younger Darwin may be paralleled by at least a chapter in the writings of his grandfather. The mystery of hereditary adap tation, the protective arrangements of animals and plants, sexual selection, insectiverous plants, and the analysis of the emotions and sociological impulses, nay, even the studies on infants, are to be found already discussed in the writings of the elder Darwin. We have not of course, the smallest ground for depreciating on this score the labors of the man who has shed a new lustre upon the name. It is one thing to put forth hypotheses and theories out of the fullness of your fancy, and another to buttrees them by an enormous quantity of facts. and earry them to such a degree of probability as to satisfy a large proportion of those most capable of judging. Dr. Erasmus Darwin could not satisfy his contemporaries with his physio-philosophical ideas, and the expression Darwinizing," as employed by Coleridge, for example, was accepted in England nearly as the antithesis of sober biological investigation. It is the object of Dr. Krause's essay to prove that a very considerable tribute of recognitio is due to Erasmus Darwin on the part of nat

ural history, and to this end he adduces a great

deal of evidence. It appears that the question

of the transformation of species, and their de-

relopment into higher forms, was a favorite one with the elder Darwin. In a note to his didactic poem entitled "The Botanic Garden," he brings it forward, and after having spoken of the stratified formation of the earth, he says: There are likewise some apparently useless or incomplete appendages to plants and animals which seem to show they have gradually undergone changes from their original statesuch as the stamens without anthers, and style without stigmas, of several plants-such as the halteres or rudiments of wings of some twowinged insects, and the paps of male ani-mals; swine, too, have four toes, but two of them are imperfectly formed and not long enough for use." In another note on the Termeric plant, the theory of rudimentary organs is outlined still more completely. There is a curious circumstance, he says, "belonging to the class of insects which have two wings, or dipters, analogous to the rudiments of stamens above described, viz. two little knobs are found placed each on a stalk or peduncle, generally under a little arched scale, which appear to be rudiments of hinder wings, and are called by Linnsens balteres, or poisers, a term of his introduction." Other animals, he continues, have marks of having, in a long process of time, changes in some parts of their bodies, which "may have been effected to accommodate them to new ways of procuring their food. The existence of teats on the breasts of male animals, and which are generally repieto with a thin kind of milk at their nativity, is a wonderful instance of this kind. Perhaps," he adds, "all the productions of nature are in their progress to greater perfection." In connection with another part of the same poem he observes that the colors of insects, and many smaller animals, contribute to conecal them from the larger ones which prey upon them. Caterpillars, for instance, which feed on leaves are generally green; earth worms, the hue of the earth they inhabit; butterflies which frequent flowers are colored like them; small birds which frequent hedges have greenish backs like the leaves, and light colored bellies like the sky. and are hence less visible to the hawk who passes under them or over them. He remarked another example of adjustment to environment. in the case of frogs which vary their hue with the mud of the streams in which they dwell, those which live on trees being green.

Erasmus Darwin's chief scientific work, the Zoonomia," was designed to formulate a physfology and paychology of man as a foundation for a pathology. Upon the author's contemporaries it produced a very marked impression. although most of the ideas put forth were far in advance of his epoch. The fundamental concoption seems to be that in plants and animals a living force is at work which, endowed in both with sensibility, is enabled spontaneously to adapt them to the circumstances of the outer world, so that the assumption of innuts ideas. of divinely implanted impulses and instincts. is rendered unnecessary, and even the process of thought appears attainable as the legitimate activity of a mechanical analysis and combination. All kinds of human knowledge originate from the senses, the action of which is accordingly first of all investigated. As regards the apparently inborn faculties which young animals bring with them into the world. the author explains them by repeated exertions of the muscles under the guidance of the sensations and etimuli. Ernsmus Darwin very carefully studied this subject, which has been elaborated by his grandson with so much success, and deduces his formulæ especially from the first impressions of new-born creatures. A large rôle is assigned to the imitative impulse, but he does not regard the instincts as communicated solely by imitation. without hesitation, the heritability of acquired corporeal peculiarities and mental faculties. Upon these points there is in the section which treats of generation an introductory observation of great importnnce, which contains, as in a nutshell, the explanation of a fundamental law of biology. The ingenious Dr. Hartley," says Erasmus Darwin, " is of opinion that our immortal part acquires during this life certain habits of action, or of sentiment, which become forever indissoluble, continuing after death in a future state of existence. Now, I would apply this ingenious idea to the generation or production of the embryon, or new animal, which partakes so much of the form and propensities of the parent." He adds that, owing to the imperfection of language, the offspring is termed a new animal, but is, in truth, a branch or elongation of the parent, and should be expected to retain some of the habits of the parent system

Elsewhere in the same work the author gives a short sketch of the theory of evolution as it was already developed in his mind. We must not forget that this book was published fifteen years before the appearance of Lamarck's trentise, in which the principles of evolution

first rudiment, or primordium," he says, "to the termination of their lives, all animals undergo perpetual transformations, which are in part produced by their own exertions in consequence of their desires and aversions, of their pleasures and pains, and many of these acquired forms or propensities are transmitted to their posterity." He thinks the three great objects of desire which have most materially modified the structure of animals are those of hunger, security, and the sexual passion. He points out that the nose of the swine has become hard for the purpose of turning up the soil in search of insects and of roots; that the trunk of the elephant is an elongation of the nose for the purpose of pulling down the branches of trees for food and for taking up water without bending his knees. and that cattle have acquired a rough tongue and a rough palate to pull off the bindes of grass. After citing many other instances of adaptation, he concludes that all of them have been "gradually produced, during many generations, by the perpetual endeavor to supply the want of food, and to have been transmitted to posterity with constant improvement of them for the purpose required. Passing to the topic of sexual selection, he reminds us that certain animals have acquired weapons, not for the purpose of defending themselves against other species, but of combating each other. Thus the thick, shield-like horny skin on the shoulder of the boar is a defence only against animals of his own kind, who strike obliquely upward. So, too, the horns of the stag are branched for the purpose of parrying or receiving the thrusts of horns similar to his own. It is certain, he thinks, that these weapons are not provided for defence against other animals, because the females of their species are without this armor. He suggests that the final cause of this contest among the males may be that "the stronger and most active animal should propagate the species, which should thence be improved."

One other striking anticipation cannot be overlooked in the most cursory attempt to show what a significant step in the path of knowledge was the system of Erasinus Darwin. "When we meditate." he says. "on the great changes indergone by warm-blooded animals, both before and after their nativity, and consider in how minute a portion of time many of these changes are produced, would it be too bold to imagine that in the great length of time since the earth began to exist, perhaps millions of ages before the commencement of the history f mankind-would it be too bold to imagine that all warm-blooded animals at least have arisen from one living flament, which the great First Cause endued with animality, with the power of acquiring new parts attended with new propensities, directed by irritations, sensations, volitions, and associations, and thus possessing the faculty of continuing to improve by its own inherent activity, and of delivering down those mprovements by generation to its posterity, world without end?"

THE MEN AND WOMEN WHO GET DRUNK,

What Can be Done to Save Them from Them selves f-One Humanitarian's Suggestion. TO THE EDITOR OF THE SUN-Sir: When I see the want of charity shown to the confirmed inebriate by society in general, and even by those who ought to be above the narrowness of prejudice, I forget to blame the unfortunate victims of a vice which makes them abhor themselves even more than others abhor them. What is the habitual untruthfulness of men who drink to excess when discussing their own frailty but the expression of their fear and abnor rence of the very net of which they are guilty? Men otherwise truthful will not be sincere or candid on the subject of their own drunkenness. As soon expect an insane man to admit his insanity as a drunkard to admit, in the incipient stages of his malady, that he is so afflicted. Even when his condition and habits are no longer a secret, he will often deny the fact, even to those from whom he cannot conceal it. It is this want of social honor and truth in the victim of dipsomania, quite as much as the tendency to violence and crime in this stage of his disease, that arms society against him and cuts him off from sympathy. Then it is that the unfortunate man writes to editors for a remedy for the horrible as petite. He feels himself on the edge of a macistrom from which he knows he cannot extricate him-

self, and in which he must perish unless aid is

afforded him by some strong and steady hand

that knows how to throw him a rope and help to

draw him out of the vortex. A man in this condition dares not confide his infatuation to even his dearest friend. In his cases out of ten the most intelligent and best of friends think that a man can control himselff he has the will to do so. But there comes a time in the career of fevery drunkard when he can no longer restrain himselt. Serious injury has probably been done to the delicate tissues of the brain before a man gets into this condition. Every time a man drinks until his face is flushed to suffusion, his brain is suffused in the same manner. It cannot take many such congestions of the brain to injure its delicate tissues. When we see a drank-ard, with his mind sinking under premature decay, his moral sensibilities blurted his temper moody, capricrous, and violent, we naturally shrink from him; but in the mind of the intelligent observer this disgnst must ever be ningled with the deepest pity. Yet the law makes him responsible for every act committed while drunk, just the same as if he were sober. The law mates out to him the largest possible amount of justice and the smallest possible degre of mercy. It is useless for learned add scientific men to come forward and say that there is only a slight, afterly imperceptible difference between the condition of a man threatened with an sitack of deirium tremens and that of one who, under delusion of the senses from lequer, committs the crimes which are committed by dranken men. The law is right, for it is a well-known fact to those who have had deadings with the criminal classes that the worst vitians, making condession of their crimes, almost invariably state that they could not commit the deed which mide them felcens or murdarers until they had drowned consciences in drink. That is, they got drunk on nursees to do what they did. How is the law to discriminate between the intentional dranken criminal and the unintentional one?

For the sufferer who is willing to reform but ack nowledges he cannot restrain himself, and for every man and woman, too, who has crossed that rubicon in the drenkard's career from which there is no turning back unless a stronger power than their own will arrests them, the only place of refuge, in my judgment, is a hospital for inserinates. When a human being sed discussed to the extent of being incapable of self-control, medical treatment and restrains the only place of refuge, in my judgment, is a hospital for inserinates. When a human being sed such hospitals. They should not be prevate enterprises, not restrain whom a negative and inseries and friends, and pampered same manner. It cannot take many such congestions of the brain to injure its

in supporting the institution or in making it a nearly self supporting as possible, while cating and training the inmates in mecha-

nearly solf-supporting as possible. White editing and training the immates in mechanical trades and occupations, whereby they may carn their support when cured of their diseased passion for ardent spirate.

The benigh character of a protectory should be given such institutions, but, like the formin Catholic protectories for boys and gitle in Westchaster County in this State, they should be governed by a mild and paternal, but individually be governed by a mild and paternal, but individually be present rate which would at one secure the comfort and care, education and training for information of the individual training for information and an appropriate the individual training for a free training and convict the inousands of drinking men who undendedly do n call may be argeed and medical treatment. To his may reply is that the cost of arresting the bornward career of such unfortunate citizens, so and career of such unfortunate citizens could not possibly be so great as the rost of arresting them as criminals, bringing substances that a position training them is possibly to the country of the passibly the so great as the rost of arresting them as criminals, bringing substances the appointmitaries. The dipsensange is forever lovering on the verge of crime in a greater of less degree.

Then I have not a doubt that the verge sistemans.

Then I have not a doubt that the very existence of such an insulation under such as we is each of these United States would go to the warf restraining men from yielding to the temptations of strong drink in the beginning. If a man had the long of such an institution loss fore tim he would be state to hice the second or even the first guess of input, " just for the fact of that thing." Let us now into this matter, and tall ears of our drunkards and ourselves.

COMMON SENSE

On the Index Expurgatorius.

ROME, Jan. 31. The Congregation of the Indea has bested a degree the local constraint of the second of the base of the local constraint of the second of th